on Saturday and, with Elder Moody, held meeting with the Saints, on Sunday last, and is now traveling with Brother H. Margetts. Brother O. F. Hunter and I will start to-morrow for a trip into Staffordshire and spend Sunday, the 9th, at Leek, where we expect to have quite a good branch.

Your Brother in the Gospel,

JOHN RIDER.

DISTRICT MEETING.

A special district meeting was held at Bristol on Sunday, Nov. 2nd, services beginning at 2.30 and 6.30 p. m.

Elders from Utah present; Wm. Budge, President of the European Mission; John South, President of and Hyrum Bennion, traveling elder in the Bristol Conference.

In the afternoon the congregation was addressed briefly by Elder South, the remainder of the time being occupied by President Budge.

In the evening Elder Bennion spoke a short time, after which a discourse was delivered by President Budge.

The restoration of the pure principles of the Gospel of Christ in this age and the necessity of the Saints living more devotedly in accordance with the will of our Heavenly Father were the leading themes of the speakers. The Saints of Bristol were in attendance and also a number of strangers. The meetings were of an edifying character, the spirit of the Lord prevailing during the services.

When doing what is right, the heart is easy, and becomes better every day; but, when practising deceit, the mind labors, and every day gets worse.

PREVARICATION.—A man who invariably speaks the truth is a man to command esteem. There is a weight in his conversation which we soon learn to value.

There are many people, however, who appear to have a most inadequate conception of the meaning of the word *falsehood*—people who would not be guilty of a direct untruth, but who, nevertheless, do not hesitate to prevaricate upon any subject wherein their interests would be compromised by the unqualified truth.

It is not, of course, incumbent upon us at all times to divulge what we know; nor is there anything of the nature of falsehood in keeping such knowledge to ourselves; but, on the other hand, if we, by any means, intentionally convey a wrong impression to the mind of another person, we are guilty of falsehood.

A little consideration will show that there are many ways of conveying wrong impressions. We may do it without speaking a word; we may do it by an action, a gesture, a glance, an expression of the countenance; or we may do it by using ambiguous language in our statements, or by prevarication or dissimulation. Still, varnish it as we may, this fact remains: If we, by any means, *contrive* to convey to the mind of another person an impression at variance with the truth, as known to ourselves, we are as guilty of falsehood as if we had uttered a direct lie.

How different are our sentiments towards the man who is above such conduct—the man who, if under the necessity of speaking at all, speaks simple truth and scorns to shield himself from consequences by such despicable subterfuge! There is a bold, manly honesty in his statements which carries conviction along with it. His words are weighty because they are honest; his silence is respectable because it is conscientious, and though his *opinions* be fallible, like the opinions of other men, his *statements* are reliable, and we are never afraid to repeat them. Let his abilities be even below mediocrity, his manners repellant, his disposition unsocial, his appearance unprepossessing; but let him be a *truth teller*, and his shortcomings are forgotten, his faults are tolerated, and he commands our esteem because he merits our confidence.

When you see a man sit down in a barber's chair, pin the newspaper around his neck, and begin to read the towel, you may put him down as absent-minded.

Speak of a man's marble brow, and he will glow with conscious pride, but allude to his wooden head and he is mad in a minute. Language is a slippery thing to fool with.

A clever boy was offered five shillings to dig up his aunt's garden, and he hid a sixpence in it, and then told all the boys in the neighborhood. The next morning the ground was pulverised two feet deep.

George: "Would you like to travel Tom?" Tom: "I would, by Jupiter!" George: "Then you'd go at a jolly rate." Tom: "How?" George: "Well, if you went by Jupiter, her guaranteed speed is twenty-nine thousand miles an hour."

POETRY.

—o—

THE LAUGHING PHILOSOPHER.

[SELECTED.]

I know a funny little boy,
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan;
But how he laughed. Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks;
His laugh is something grand;
Its ripples overrun his cheeks,
Like waves on snowy sand.

He laughs the moment he awakes
And till the day is done;
The school-room for a joke he takes,
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

ADDRESS CHANGED.—The address of the Leeds Conference now is: Isaac Smith, 29 Langford Street, Burley, near Leeds.

DIED.

SHIELDS.—At Lanark, Scotland, August 18th, 1879, of bronchitis, Jane Shields. She was born at New Lanark, Feb. 16th, 1826.

CRAWFORD.—At Hepburn, October 25th, 1879, in his 67th year, James Crawford. Deceased was baptized at Newcastle, in March, 1851, and lived and died a faithful Latter-day Saint.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

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THE REVELATION OF GOD.

BY ELDER GEO. REYNOLDS.

It is generally admitted that there are three ways by which mankind arrive at the understanding that there is a God—by tradition, by reason, and by revelation. There is little controversy with regard to the influence the first named has exerted in maintaining and spreading the religious sentiment in the hearts of the children of Adam, but divers disagreements have arisen amongst the various schools of theology and science as to the part taken by the other two in framing the religious history of the world. Some have argued that man is essentially a worshiping creature, and that independent of all direct revelation, the light that lighteth every man that cometh into the world will teach him of the existence of a great Supreme Creator and Controler, and of the necessity and desirability of mankind worshiping Him. Those who are opposed to this view contend that if the religious sentiment is inborn in man, we ought to find it universal amongst all people, instead of which there are several degraded races on the earth who have no form of worship or comprehension of Deity. The aborigines of Australia, the Digger Indians of California, and certain tribes of Hottentots in South Africa, are cited as instances of races who have no idea of a Divine Being. We incline to the opinion that assertions of this description are sometimes made without sufficient cause, and that it is more probable that the inquirers failed to dig deep enough into the crude notions of these degraded tribes to discover their ideas on religious matters, than that they were entirely devoid of them. We have good reasons for stating that so far as one of these tribes, the Digger Indians, is concerned, the statement is an error, for we have direct testimony from those who have resided for years in their midst, that they have an object of worship, and that they hold religious councils at stated times. Those acquainted with the character of the North American Indians will not be surprised at investigators occasionally failing to obtain a correct insight into the inner life of any of their tribes, as they are pre-eminent for their secret-

iveness, and for the ability with which they hide from strangers those matters which they consider pertain only to themselves. Another argument that the religious sentiment is not innate in humanity has been drawn from the case of Laura Bridgman, the deaf, dumb, and blind American girl, who testified that, "She had no knowledge or idea of God, or of the soul, until she was taught." We think her case an exceptional one, that can scarcely be taken as a fair example; the lack of such important faculties as hearing, speaking and seeing might imply other losses not so observable.

To what extent, much or little, men could have become acquainted with the ways of God by the use of their reasoning faculties alone, cannot now be discovered by scientific research, for there is no period in recorded history anterior to the age of Divine revelation. God communicated the knowledge of His own existence to our first parents, and that knowledge has never been wholly lost to mankind, and it is a matter of secondary importance whether the glories and harmonies of the visible universe, or any other means could have revealed His existence, or brought to men a knowledge of Him through any process of reasoning, if in any instance that knowledge had been entirely lost. The very fact that the Lord opened a dispensation of revelation co-eval with the first peopling of the earth, clearly manifests its *necessity*, and argues forcibly that mankind without that revelation could not have obtained the knowledge necessary for eternal salvation. But to discuss "Might have been," which is not now nor never has been, is a fruitless waste of time, and the cause of much of the scientific uncertainty that exists, and we may add of much of the learned twaddle and nonsense that is heralded to the world in the guise of science. We must judge of things as they are, not as they never have been, and taking this view we can say that the great I Am has never left the children of this world to grope entirely in the dark with regard to himself and his purposes, and however much divine truth may have been distorted through sin, yet that has been the primeval foundation of all religious creeds, no matter how greatly the uninspired builders may have varied from the original design of the Great Architect, in the grotesque, unsubstantial, and unworthy superstructure they builded thereon.

We are well aware there is a class of reputed scientists who claim for man a very base origin. They teach that when he first appeared upon this earth he was a degraded, ferocious savage, little better than the beasts, if in many respects as good, and that little by little, step by step through long years of improvement, he has reached his present excellency. Divine revelation teaches us an entirely contrary lesson; it declares that when God created man first upon this earth He made him in His own image, and pronounced him very good, frequently communicating His wishes to this His most favored creature. After Adam's disobedience in the Garden of Eden, this communication was not entirely broken off, but the everlasting plan was made known to him by which he might regain the presence and partake of the glory of the Majesty on High. Later history bears record that when man has departed from God, disobeyed his laws, and followed the appetites of his nature perverted by sin, it is then that he has become low and depraved, a savage and a slave. It is true that those who oppose the idea of man's creation as given to us in the Bible, bring up many evidences of men in ancient days, and in various places, being in a most wretched state of barbarism, but they cannot prove that this was the original state of man, or that this miserable condition of affairs was universal the wide world over at the same epoch of its history. It is much more probable, drawing our deductions from analogy and history, that this state of savagery was but partial, and that contemporaneous with it, in other lands, could be found people enjoying a much higher civilization. The rude dwellings, with their primitive flint implements and household utensils, found at the bottom of some of the Swiss lakes, are brought forward by some as strong evidence of man's original barbarism.

But the proof is not forthcoming that these poor creatures were not the degraded descendants of a nobler race, as are the American Indians of to-day of the most blessed house of Israel. Nor are these lake dwellings any evidence that the same state of misery was universal amongst all people at that particular time, or at any one time; as well might the savant of ten thousand years hence (imagining for the moment that things will continue as they are now,) take the remains of an Esquimaux snow-hut or Lamanite wickiup, and present it as an evidence of the low state of civilization in London, Salt Lake City, or Pekin, in this year of grace 1879. So far as recorded history goes, the testimony is overwhelmingly in favor of the Bible account of the early history of the world, and which has been confirmed to Latter-day Saints by the more sure word of modern revelation.

The Bible account of the revelation of God's will to Adam is exceedingly brief, and the extent to which He instructed the great father of us all in the principles of the everlasting Gospel, is more to be inferred from incidental references than from direct statements. But from the writings of Enoch, Abraham, and other ancient worthies, made known to us in these last days, through the instrumentality of the Prophet Joseph Smith, it is evident that every principle and law, together with every key and power necessary for the salvation of man, was given to our first parents at the genesis of humanity upon this earth. Not only were the first principles and ordinances of the Gospel revealed to Adam, together with the law of sacrifice, but the holy priesthood after the order of the Son of God, with its saving keys and powers, was conferred upon him, with authority to reign as a king and minister as a priest amongst his posterity. Thus blessed and empowered, he conferred the high priesthood upon many of his descendants (see Book of Doc. and Cov.), and by this means was the knowledge and power of God continued upon the earth. So great was the manifestation of this power through Enoch, the seventh from Adam, who "walked with God," that both animate and inanimate creation obeyed his voice, and eventually he, and those who followed in his righteous footsteps, were taken from this earth to the bosom of God; Zion had fled, and but few of those holding the holy priesthood were left to minister to man. Then crime grew rampant and sin abounded, until eternal justice and mercy demanded that the wicked should utterly be destroyed, and the work of peopling the earth be once again commenced with a righteous seed. The flood came, the earth was cleansed, Noah and his family were preserved, and the new dispensation, like the Adamic, became one of direct revelation. As men again multiplied on the face of the earth, they began to follow in the footsteps of their wicked ante-diluvian forefathers, notwithstanding the fact that the priesthood through Noah, Melchizedec, Abraham and others, continued uninterruptedly to minister in their midst. As men departed from the true order of worship, and manufactured for themselves gods and creeds, we find that all these new forms were based upon divine truth perverted, and not upon original ideas, entirely independent of the revelations to the fathers. This is apparent from the many truths revealed by Heaven to the Church of the First-born that are to be found mixed up with the falsehoods, myths and extravagances with which apostate priests and uninspired philosophers overlaid them. Let us take Egypt for example, for she was the foster mother of nearly all the mythology of the ancients, and the first, so far as we can learn, whose people turned from God. Ham, the son of Noah, the progenitor of this race, was blessed by his father with many earthly blessings, but cursed as regards the priesthood (see Book of Abraham). Not satisfied with what he received, he wanted to minister in holy things, and not having the rightful authority or recognition of heaven, he established amongst his people an unauthorized body of priests, who profanely attempted to carry on the worship of the true God. It is not difficult to understand that this un-

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inspired body of men, established in rebellion, soon perverted the ways of God, changed the ordinances, and filled the land with fables. From Egypt this spirit spread amongst those who preferred their own ways to the ways of God, and the foundation was laid for the mythologies of Assyria, Persia, Phœnicia, Greece, Rome, etc., amongst all of whose false systems of worship a certain relationship is easily discernable, differing in the various countries according to the environment and the state of mental culture and habits of the people.

What is true of the eastern continent is true of the western; its first inhabitants after the flood were men who communed with the true God; idolatry was as an after birth, and what is true of its first colonists, is true also of those who in later ages filled the place made vacant by the destruction of the earlier races. God was with the forefathers of the present aborigines of North and South America, and their varied forms of faith, their many traditions, point to a time when He led them by His power, and taught them from the fountains of Divine wisdom. All the world has a tradition of its golden age, when the Gods associated with man, and that tradition is the dim recollection of the time when holy men, empowered of heaven, held converse with the true God, and ministered to their fellows every law of the Gospel necessary for their eternal happiness and exaltation.

JESUS AND JOSEPH.

BY ELDER EDWARD E. BRAIN.

Our endeavor will be to define wherein the Scribes and Pharisees who crucified the Savior were apparently more just than this generation, which has put to an ignominious death the great Prophet and Seer of the nineteenth century, Joseph Smith. First, it is necessary that the conditions and circumstances which led to the crucifixion be examined. The Mosaic laws were in force and the prevailing idea was that they were never to be changed except by their "Deliverer," when he made his advent in power and great glory. Like the present generation, that people could not endure anything contrary to their views of true religion, forgetting, as many modern religionists do, that a preparatory work should first be accomplished before that great event transpired. Their religion was one of outward ordinances or sacrifices for sins. To believe that this was no longer necessary was to disregard the time-honored traditions of their fathers. This was really obnoxious to them. For a number of years they allowed John the Baptist to preach doctrines diametrically opposed to their religious tenets. John, for instance, insisted that the baptism of repentance was the correct method of obtaining a remission of sins, antagonistically to their belief in the outward ordinance of a sin-offering. The permission to advocate what seemed to them such erroneous doctrines, doubtless, must have been considered an act of exceeding magnanimity, but when one of humble birth arose, claiming to be the very King whom they had been taught to expect, judge of their indignation. What would occur in Christian England to-day should some obscure personage, even supposing his claims were real, step forward, asserting his place to be at the head of the nation? How many would think to examine into his authority before sending him to the lunatic asylum? However, Jesus, notwithstanding all arguments to the contrary, was the rightful King of the Jews, though his authority was disregarded and he was cast out.

Jesus, the reputed son of the carpenter, Joseph, claimed to be the King and Deliverer. The success attending the preaching of this Jesus of Nazareth and those whom he called at length became so alarming as to be a matter of general interest. Their "place and nation" were in danger.

The venerated traditions of their fathers were in a critical condition. The salaries of priests and other religious hirelings were at stake. Members were dissenting from "the good old way." Hence all denominations could with ease combine in a brotherly manner to hinder the progress of this peculiar sect. Arguments were employed, but the teachers of Moses and the prophets could not uphold their respective dogmas on any of the many occasions when they sought Christ to contend with him, nor could they controvert the doctrines the Savior enunciated. However, the sectaries put up with his righteousness for a period of three years, during which time the Saints were slandered and maligned on every hand. "For as concerning this sect we know it is everywhere spoken against." State and nation were now in more imminent danger. It was deemed "Better for one man to perish than a whole nation to be led astray." Popular prejudice branded him an impostor; sectarian bigotry, acquiescing, usurped the seat of justice, declaring him guilty of making himself God. But it can at all events be said of the Jews that Jesus was allowed some kind of a trial before the highest tribunal of the land, giving their action at least a coloring of law, however slight it may have been. He was arraigned before Pontius Pilate, and the charge, "Thou being, man, makest thyself God," was perferred against him, substantiated by numerous evidences of a mighty power which had attended him, coupled with the fact that he dictated laws for the observance of his followers. On this ground judgment of death was awarded unwittingly to the Savior of the world.

Concerning the latter-day Pharisees, Joseph Smith, an obscure, country youth, of fourteen years, boldly declared that he had received the visitation of an angel from the courts of glory. Without the least investigation he was termed an impostor and fanatic by a people having precedents demonstrating the fallacy of such a course. For many years he was scoffed at, mobbed from place to place, and persecuted in various ways, all for what? Because, like the Savior, he dared preach truth instead of error. Thirty-nine times was he brought before courts to answer trumped-up charges, but as often was he honorably released. His chief crime was that he obtained revelations from heaven. The Prophet Joseph, like Jesus, was a taunt and a jeer for the bigoted of all sectaries, without exception. At length, when the peculiar doctrines and teachings advanced by the modern prophet were accepted by so many honest-hearted people that the crafts of some of the Latter-day Scribes and Pharisees were in danger, again it was deemed wise to put to death one man rather than have a whole nation led astray. Repeated attempts were made to assassinate the Prophet Joseph but without the desired success. Former-day Pharisees allowed Jesus at least the semblance of a trial before a court where the laws of the land were supposed to be administered. But to Joseph Smith no such trial was granted. No less than seventeen preachers of various religious denominations were among the most active in bringing about his death. These were men who taught their flocks "Thou shalt not kill." Legal procedure had many times been instituted against the prophet for many offences, and when they finally ascertained that they were totally unable to wreak their bigoted vengeance upon him, it was decided that "powder and ball shall reach him if the law cannot." About two hundred persons assembled about the jail where he was falsely imprisoned awaiting another unfounded charge, and there he was brutally murdered.

Now, let us examine wherein the Scribes and Pharisees were apparently more just than those who were in that mob. The Jews permitted Jesus Christ to have at least some form of trial. The assassinators of Joseph Smith were not even so reasonable. The Savior was put to death under color of the laws of the land, though they were interpreted with partiality and prejudice. The Illinois mobocrats violated not only the laws of God but in every respect the laws of the land also.

PROPHETS, LIVING AND DEAD.

BY ELDER B. F. CUMMINGS, JUN.

For the purpose of preserving among mankind a correct knowledge of Himself and His laws, God has, from time to time since the creation, raised up prophets whom he has sent to different portions and generations of the human family with a message of truth and salvation. These prophets have delivered their messages orally, or they have written them in books, to be handed down and preserved for the benefit of posterity, and they have generally been able to give the strongest kinds of evidence of the divine authenticity of the message they bore, or the testimony which they delivered to the people.

The truth of the messages borne by the different prophets of past ages, of whom we have any account, was generally obvious to any honest person, who would candidly examine and weigh the matter. But little argument was really necessary to sustain the truth of their teachings, for they were always in perfect harmony with the innate intelligence of mankind, when the latter could be induced to study them with unprejudiced, dispassionate candid, honest minds.

No prophet sent of God, ever taught a doctrine or principle that was, in the slightest degree, at variance with the truths of science, or sound philosophy, when they come to be properly understood, neither has any true prophet of God ever taught anything that would have been to the detriment of those who heard it had they obeyed it. In short, the teachings and messages of prophets sent of God have ever been of such a nature as to commend themselves as true, pure, good, elevating, ennobling and expedient, to every honest person who would examine them and be governed by conscience in the matter of rejecting or accepting them.

And yet, strangely enough, notwithstanding the purity and truth of their teachings, the holiness of their lives, the sacredness of their calling, and their noble zeal for the welfare and salvation of their fellow men, the latter have almost always manifested an unrelenting, cruel, and ferocious hatred towards the prophets; have persecuted, whipped and stoned them, and in very many instances, have murdered them. In one sense, it has generally been a most unfortunate lot for a man to be called to the office and labors of a prophet of God. Such a calling has nearly always doomed its recipient to a life of trial, privation and persecution and in very many cases, to a violent and cruel death; and if the prophets of past ages had not had the support of a faith in a future reward, they of all men would have been most miserable and unfortunate.

The persecutions the prophets of God have endured, have generally been incited by the misrepresentations, slanders and falsehoods that have been circulated against them. These having no foundation in truth, are soon forgotten, though not, however, in many cases, in time to save the victims' lives. But a prophet's testimony and teachings unlike the slanders that lead to his death, cannot be buried in oblivion. They are true, and shine forth with an ever-brightening lustre, and when their author is dead, and the lies told about him are forgotten and no longer create prejudice against him, posterity does him the honor his co-temporaries denied him, exclaiming "Lo, he was a prophet but our fathers knew it not." A sepulchure is erected over his remains, his name is enshrined with the galaxy of holy ones, and his writings are preserved and revered with religious care and favor.

And, mayhap, the generation thus honoring a dead prophet, are themselves engaged in persecuting and murdering the living, speaking oracles of God!

What a picture! And yet it is not overdrawn. It has, in the history of God's dealings with mankind, been often presented in all its awful reality. Even in this the nineteenth century, in the midst of a civilization that boasts the utmost freedom of conscience, a prophet of God, or the

people who believe on him are not safe from harm or death, as witness the recent whippings of Latter-day Saints and their Elders in North Carolina, the cold-blooded murder of Elder Joseph Standing in Georgia, U. S. A., the recently assumed determination of the United States government to crush out the Church of Jesus Christ of Latter-day Saints, by measures fair or foul, and their oppressive request sent to other nations to assist in the impious work, by preventing Saints in foreign countries from obeying God's command by gathering to the Zion of their God; as witness also the whole past history of the Latter-day Saints, a continued record of outrage and wrong for conscience's sake. But why, O why should a generation who so honor and revere the memory and writings of dead prophets, reject, persecute and murder living ones? It would do a man more good to receive the ministrations of one living prophet of God than to read the writings of a thousand dead ones. A man can never obtain a remission of his sins by reading the writings, teachings and testimonies of dead prophets. No matter how long or how diligently he might study the Scriptures, he could never thus obtain the Gift of the Holy Ghost, which together with a remission of sins, is indispensible to salvation. But if he could only be permitted to see and enjoy the ministrations of a living prophet of God, who held the holy priesthood, he might obtain a remission of his sins and the Gift of the Holy Ghost by being properly baptized and receiving the laying on of hands by that prophet.

Satan knows that the labors of one living prophet of God can do more injury to his kingdom than all the writings of dead prophets extant, and therefore it is, that he stirs up the hearts of wicked men to destroy the prophets and remove from earth the last man who holds the holy priesthood. However successful he may have been in former ages he will fail this time. There is now an army of servants of God, clothed with the holy priesthood, laboring among the nations, and the work they are doing shall never be taken from the earth nor overcome, till the Son of man comes in His glory.

What a place does the well-ordered family afford for the culture of all that is best in man! The affections here bloom in their greatest beauty; the sympathies become warm and fervent, and the character finds an atmosphere for its best development.

No woman can afford to grow up in ignorance of household management. The comfort of some home in the future is endangered whenever instruction is withheld which would enable a woman to plan wisely all arrangement necessary for the well-ordering of the spot which is to be her home, whether that home be one of wealth or the reverse—and the reverse may come even after prospective wealth makes such knowledge seem unnecessary.

Intellect in Brutes.—In a communication to *Nature*, Thomas B. Groves says: "Many years ago at Carne farmhouse, where relatives of mine were then living, the household cat was observed to enter a bedroom in course of being spring-cleaned. The looking-glass being on the floor, the cat on entering was confronted with its own reflection, and naturally concluded that he saw before him a real intruder on his domain. Hostile demonstrations were the result, followed by a rush to the mirror, and then meeting an obstacle to his vengeance, a fruitless cut round to the rear. This manœuvre was more than once repeated with of course equal lack of success. Finally the cat was seen to deliberately walk up to the looking-glass, keeping its eyes on the image, and then when near enough to the edge, to feel carefully with one paw behind for the supposed intruder, whilst with its head twisted round to the front it assured itself of the persistence of the reflection. The result of this experiment fully satisfied the cat that he had been the victim of delusion, and never after would he condescend to notice mere reflections, though the trap was more than once laid for him."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 17, 1879.

CHURCH GOVERNMENT, AS APPLICABLE IN THE CONFERENCES.

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HAPPILY instances where any misunderstanding exists relative to the bounds of authority of those holding appointments in the branches and conferences are exceedingly rare. This is fortunate, because to be fully useful in his sphere, each individual should be informed regarding the extent and limits of his jurisdiction. By keeping too far inside the boundary line, a person is cramped and hampered in his operations, and the progress of the work under his paternal supervision impeded. Whereas if, on the other hand, he exceed the limits of his appointment, he must necessarily encroach upon the jurisdiction of another, and hence ensues a breach of the principles of order and harmony. However, the laws and principles of church government are so beautifully simple, that misconception regarding them is unnecessary.

In the Church of Jesus Christ, when a man receives a portion of the Holy Priesthood, which is the power that renders him eligible to act in the offices and appointments pertaining to that divine system, it is his unmistakable duty to set to work diligently to learn the duties pertaining to that particular authority and calling. The same holds good in reference to any special appointment to fill which he may be selected and set apart. Lack of information upon those matters involves incapacity to act intelligently for the benefit of God's glorious work; hence the commandment by modern revelation: "Let every man learn his duty and to do it."

There is an underlying principle, which should act as a beacon of light to every man in relation to Church government. It is a waymark that is clearly laid down in the revelations of the Almighty to His Church, and which is exhibited in all of His handiwork, including the worlds which bespangle the broad expanse of the heavens. Stated in brief, it is that in all appointments and offices in the Church it is not in the province of the lower to control and direct the higher authority.

Bringing the application of this principle to the affairs of this Mission, it may be well to indicate the position of an elder who presides over a branch of the Church. In every respect he should be a father to the little flock entrusted to his watchcare, looking after their temporal and spiritual interests with the most tender solicitude. He should operate with charity and long-suffering, yet be as firm as a rock when any principle of right is at stake. One of his chief obligations is to see that the priesthood and Saints perform

their duties, and with the blessing of God and the help of his brethren, root out iniquity from the Church. He should always remember, too, the very grave responsibility that rests upon him to spread a knowledge of the Gospel, and to sustain the hands of those who preside over him. It should also be kept in view by him, that all matters of importance pertaining to the work within his jurisdiction should receive the sanction of the Church, the law revealed on the subject being that such affairs shall be done by "common consent."

Every man holding an appointment is independent in his office and sphere, subject to the direction of a higher authority. As, for instance, a traveling elder who is assigned to a district in a conference, by virtue of that appointment presides over the branches which comprise it. But when a man presides over any field of labor or any department of the Church, it does not follow that he should attend to all the details pertaining to it himself. To even attempt this would be, to say the least, a most unwise proceeding. A wise and profitable steward will put to the very best possible use all the available help on hand, thus keeping the whole body engaged, maintaining it in constant animation, the spirit of life flowing actively through the whole organization.

In conducting the affairs of a branch ordinary courtesy and the laws of order require that, when either the district or conference president, or any other authority higher than himself is present, the president of the branch should ascertain his mind as to the procedure and act agreeably therewith. It does not follow when this is done that the district or conference president should take the attending to necessary details out of the hands of him who presides over the branch, who should, of course, be respected in his office, calling and position. Yet it should never be lost sight of that the higher official is the presiding authority. Of course when all have the Spirit of the Lord to guide them there will be no lack of union of sentiment and action, but it is the better way when a higher official is present for the lower to ascertain, by consultation, his mind as to how to proceed in matters pertaining to the wellbeing of the work, even when it follows that the officer making the inquiry is requested to go on just as the Spirit may lead. For a branch president to proceed without the slightest regard to the presence of his leading officer, is not in uniformity with the spirit or letter of the Church of Christ.

This principle holds good throughout the whole organization, in all of its ramifications. It applies equally in the relations existing between the president of a district and he who presides over a conference, and so on to the connecting link between the latter and the authority next over him.

It should not be forgotten by one and all, without regard to office or position, that the priesthood, or any appointment connected with it, is not given to any man to enable him to rule over his fellows with a high hand. A harsh, dictatorial, coercive spirit is opposed to the Spirit of Christ and the whole genius of the Gospel. All callings pertaining to the Church are sacred, and are bestowed upon men that they may bless and not oppress their fellows. It is a commission that enables the wise, discreet possessor to lead men and women along the path of light, intelligence and virtue, that they may attain to the blessings of everlasting peace and salvation.

LONDON CONFERENCE.

The conference held in London, on Sunday, Nov. 9th, was of a most satisfactory character. The reports of the brethren laboring in that part of the vineyard were brief, yet clear, pointed and spirited, giving a definite representation of the condition and prospects of the work. All manifested the pleasure they experienced in laboring in the noble cause of salvation. The excellent spirit that prevailed made the morning meeting unusually interesting. Generally at such gatherings the people are too apt to consider the services of the earlier part of the day, because devoted mostly to reports and general business, comparatively dry. When every interest of the work is made a matter of due concern by the Saints this need not be the case, for the people cannot be devoted to the work of the Lord in any direction without meeting with a response on His part by an outpouring upon them of His Spirit.

In the afternoon the hall, which has a capacity for seating five hundred people, was comfortably filled, the large congregation giving every evidence of deep interest in the proceedings. In the evening the room was crowded to excess, many being unable to find seats. The discourse delivered by President Budge on the occasion was elaborate and exhaustive, occupying an hour and forty-five minutes in its delivery. From commencement to close the attention of the congregation, largely composed of strangers, never flagged.

A most agreeable feature of the conference was the united and affectionate feeling manifested among the Saints, showing that the love-begetting Spirit which the Gospel brings is increasing in their hearts. "By this ye may know my disciples; that they love one another," was brought strikingly to mind. These indications, together with the fact that honest souls are here and there, in different parts of the conference, embracing the truth, are evidences that the work is progressing under the blessing of God and the judicious oversight of President Geo. H. Taylor and his diligent co-laborers, the elders who are operating in conjunction with him.

A concert was to be held, in the North London Branch meeting room, on Thursday evening, November 13th, when, in that social capacity, we have no doubt the Saints would have a very enjoyable time.

MINUTES OF A SEMI-ANNUAL CONFERENCE,

HELD IN GOSWELL HALL, GOSWELL ROAD, LONDON, ON SUNDAY, NOVEMBER 9TH, 1879.

Elders on the Stand: William Budge, President of the European Mission; John Nicholson, from the Liverpool Office; G. H. Taylor, President of, and H. Rampton, B. S. Young, M. Snow, G. S. Grant, Wm. Driver, E. E. Brain, Jos. C. Bentley, and W. W. Willey, traveling elders in the London Conference; also Hyrum Bennion, of the Norwich Conference.

10-30 a.m.

Singing. Prayer by Elder Rampton. Singing.

President Taylor made some appropriate preliminary remarks and called upon the traveling elders and presidents of branches to report the condition of their fields of labor.

Elder Rampton said the district where he had been laboring was krown

as the South Coast District, embracing Southampton and Portsmouth. The majority of the Saints feel well in the work. There is a spirit of union and love among them and an earnest desire to live their religion. There were many people enquiring about the Gospel and he felt a good work would be done in that district. He had felt well himself in his labors and thanked the Saints for all their kindness to him, as he was called away to another field of labor.

Elder Young said his district extended into parts of Middlesex, Bucks, Bedfordshire, and Hertfordshire. The Saints were trying to live their religion, and some of them showed this feeling by paying their tithing and saving means for emigration. Although poor they always made the elders as comfortable as they could. As he was about to leave them, having been appointed by President Budge to labor in the Leeds Conference, he thanked them for their many acts of kindness and his prayer was that God would bless and deliver them.

Elder Grant said that he had been laboring in connection with Brother Snow, in a portion of the South Coast District, comprising Brighton and the surrounding neighborhood. The Saints were feeling well. Since he had labored there nine had been baptized and there are more that will shortly be baptized, but they are counting the cost before taking that important step. The elders are welcomed to their houses and they also open their houses for us to hold meetings. There seems to be a prospect of much good being done in that district.

Elder Driver felt pleased at having the privilege of meeting with his brethren and sisters again in London, in the capacity of a conference and in reporting the district in which he had been laboring. The Saints in the Essex portion of the district were good, honest souls. They have stood many years true to the work, striving allthe time to gather to the vallies of the mountains; but they are poor and very much scattered. A kinder-heated people he did not think could be found. In the Kent portion he alsocould say they were a good people and, as far as he had seen of them, they were trying to serve God. Quite a number had been baptized there during the ministry of Brother Ball.

Elder Snow had been laboring with Brothers Grant and Young. He could only corroborate what they had stated, they having given a faithful report. He had enjoyed himself in his labors and felt to do all he could to spread the work, but he found, as Brother Grant had said, that the people were somewhat tardy to embrace the Gospel.

Elder Brain had been laboring on the Island of Jersey. There was one branch there numbering about thirty souls. Although he had labored hard, going from house to house, delivering tracts and seeking opportunities to bear his testimony to the truth of the Gospel, but small headway was made. In fact but little progress had been made there for the past fifteen years. Most of the inhabitants were French, and they did not appear to take readily to the work of the Lord. He could get but few people to listen to him; yet he had rejoiced in his labors. The Saints there enjoyed a good spirit.

Elder Cornell said he felt pleased to report the North London Branch. It numbered very nearly 300 members, about two-thirds of which were lively ones. The meetings were well attended. They had a very good Sunday school with from thirty to forty scholars. In connection with it there was a theological class, open to the priesthood, which he felt was doing a good work. The Female Relief Society was a great help—its numbers were doing a good work in visiting the sick and helping the poor. He felt that he could say the branch was in good condition. He had good men to labor with him both in his two counselors and the teachers.

Elder Clark said, in the absence of President Garner, he took pleasure in reporting the Whitechapel Branch. It was in a good condition, better than he had known it during the eleven years he had been connected with it. There was a Sunday school. The Female Relief Society were doing a good work. During this year about thirty new members had been added by baptism.

Elder Ball reported the Lambeth Branch in good standing. Many strangers came into meetings and some were being added to the Church. A good many of the Saints were paying a faithful tithe, and they thereby enjoy the Spirit of the Lord. They had, during the summer months, had many out-door meetings, which had caused many to make enquiries. He felt that his brethren were one with him. The sisters also, of the Female Relief Society, were doing a first-class work.

Elder Loveday said that in the Woolwich Branch the majority were doing the best they could. During the time he had presided there about one member had been baptized in each month.

Elder Millgate said the Saints in Faversham were up to their duties. During the past few months quite a number had been added by baptism. The branch extended a considerable distance. It included Dover, Blenim, and the villages around. During the year they had received about £30 tithing and 30/- temple offering. About £8 of this had been used for branch expenses and the balance forwarded to the president of the conference. This, he thought, spoke well for the condition of the branch.

Elder Siney said he could not give much of a report of the Green Street Green Branch. It numbered but a few. They had no place to meet in for some time, but he had got a place which, with a little help, he thought he could fit up as a meeting place.

Elder Stevenson said in the Forest Hill Branch there was only one other family besides his own. However, they had good meetings every Sunday and enjoyed the Spirit of the Lord.

President Taylor said that as this would conclude the reports of the districts and branches, he would say that he knew there was a good spirit prevailing among the people. The Saints in the London Conference were as good a people as could be found anywhere. In every branch he found men that always attended their meetings, paid their tithing, and were on hand to do all they could. They were willing, at all times, to take his counsel. As to his young brethren from Utah, they were good and earnest. He knew it was quite a task for them to go out and preach the Gospel, but God was blessing them. He felt to say to them that if they did not baptize many during their missions, yet if they faithfully warned the people, God would accept of their labors and they would be blessed.

Elder Bennion said he had been laboring in the Bristol Conference during the past nine months. He knew that the Spirit of God had been with him. He felt therefore to rejoice. He then bore a testimony to the truth of the work, and advised the Saints to live their religion and gather to the place that God had appointed as the gathering place of His people, that they might escape the judgments of God, and also more perfectly observe his ordinances and learn of his law, that they might be more abundantly blessed.

The clerk read the statistical and financial reports of the conference, which, on motion, were unanimously accepted.

President Taylor presented the Authorities of the Church, as organized in Zion, each one, as presented, being unanimously sustained.

It was also proposed that we sustain William Budge, as President of the European Mission; George H. Taylor, as President of the London Conference, and G. S. Grant, M. Snow, Wm. Driver, E. E. Brain, Jos. C. Bentley, and W. W. Willey, as traveling elders in the London Conference.

Also that H. Rampton and B. S. Young be released from laboring in the London Conference and, as they are appointed to other fields, that we give them our faith and prayers.

Also that we sustain Thos. Cornel, as President of the North London Branch; H. Garner, Whitechapl Branch; S. F. Ball, Lambeth Branch; J. Loveday, Woolwich Branch; V. Stevenson, Forest Hill Branch; V. Simons, Gray's Branch; Brotler Millgate, Faversham; J. Siney, Gren Street Green Branch; and Brother Cole, Southampton.

Ephraim Adams was sustained as Clerk of the London Conference.

President Budge addressed the conference for a short time, expresing

his pleasure at hearing the reports. It seemed that in some parts of the conference the labors of the elders had not been met with much apparent success. In other places quite a number of persons had embraced the Gospel. As President Taylor remarked, if those who labored faithfully did not baptize even one person, their labor will be accepted of God. Yet it was pleasant when you could get an honest soul to accept the Gospel. There were many honest souls here yet, and we must be diligent in seeking them out. He bore testimony that the everlasting Gospel had been revealed again in this day, and advised his brethren and sisters to be faithful and live their religion. He spoke also of the various means that had been taken to destroy this people, from the days of the Prophet Joseph until the present, all of which had signally failed.

Singing. Prayer by Elder Young.

2-30 p.m.

Singing. Prayer by President Taylor. Singing.

The Sacrament was administered by Elders Cornell and Ball.

Elder Nicholson occupied the time of this meeting in the delivery of a discourse in which he gave a clear explanation of the first principles of the Gospel. In the course of his reasoning he showed that the cause of professing Christians of this day not enjoying the blessings and power that characterized the members of the primitive Church of Christ was their non-compliance with the laws upon which those results are predicated. He explained the nature of those laws, doctrines and principles, and concluded by bearing a strong testimony to their restoration, and of the setting up of the true Church of Christ in these latter days, by revelation from God, Joseph Smith being the prophet by whose instrumentality these things were brought about. The discourse was listened to with close attention.

Singing. Prayer by Elder Willey.

6.30 p.m.

Singing. Prayer by Elder Nicholson. Singing.

President Budge, according to previous announcement, by newspaper advertisement, posters, etc., delivered an address on "The Views of the Latter-day Saints on Marriage." The delivery occupied one hour and forty-five minutes, the speaker holding the large congregation in closest attention from beginning to end. A verbatim report of it was taken by Brother Joseph May, and will shortly be published.

The choir sang: "Awake! Put on thy strength, O Zion.

Benediction by Elder Bennion.

EPHRAIM ADAMS,
Clerk.

CORRESPONDENCE.

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A PROSPEROUS VOYAGE OVER THE ATLANTIC.

New York, Oct. 27th, 1879.

President Wm. Budge.

Dear Brother,—Immediately after posting the letter to you from Queenstown on Sunday, Oct. 19th, we encountered some heavy gales, causing the vessel to roll considerably, which resulted in all on board being seasick. Head winds and heavy seas continued three days. On Tuesday evening, the sea being much calmer, we held an excellent meeting with the Saints in the steerage. Since then we have assembled several times, and on Sunday afternoon held a sacramental meeting, in which all the Saints were well enough to participate. At this meeting a vote of thanks was tendered to Capt. Jones and the officers in charge, for their gentlemanly, kind treatment.

Although the weather overhead has been bright and clear, we have had a very rough sea and head winds during the whole voyage, excepting the last two days, when the wind changed a little, allowing the sails to be hoisted. This steadied the vessel, enabling her to make the best time yesterday, of